

## Summary of Professional Accomplishments

My name is Aleksy Kowalski, born in Poland. After my elementary school and High school education I began the theological study at the Pontifical Academy at Kraków (PAT 1978-1984). In 1987-1991 I continued the theological study at Catholic University at Lublin (KUL). From 1991 to 1995 I studied the classical and Christian literature at the Pontifical Salesian University at Rome (UPS). In 1998-2001 I learnt the English as the Second Language at College of New Jersey at Trenton (USA).

29 May 1984 I received the Master Degree in Theology ground of the thesis *Chrześcijanin jako nowy człowiek w ujęciu ks. Wincentego Granata*, the supervisor Fr. Dr. Teofil Siudy.

13 December 1989 I got the License Degree in Theology based on the thesis *Helleńska koncepcja człowieka w „Stromatach” Klemensa Aleksandryjskiego*, the supervisor Fr. Doc. Dr. hab. Franciszek Drączkowski.

21 June 1991 I received the Doctor Degree in Theology on the thesis *Obraz człowieka w Stromatach Klemensa Aleksandryjskiego*, the supervisor Fr. Doc. Dr. hab. Franciszek Drączkowski, the reviewers Bp. Prof. dr. hab. Jan Śrutwa, Fr. Prof. Dr. hab. Stanisław Grzybek.

20 February 1995 February I got the License Degree in the classical and Christin Literature ground on the thesis *Tractatus de animae natura apud christianos auctores latinos saeculo III-V*, the supervisor Fr. Prof. Biaggio Amata, the reviewer Fr. Prof. Sergio Felici.

I started my teacher career at Florence (Italy). From 1996 to 1988 I taught the old Greek at the Theological Faculty of Cantal Italy. I have been the academic teacher of patrology/patristics in the Theological Institute at Częstochowa from 2007 to 2010. In 2007 – 2019 I taught the patrology/patristics in Wyższe Seminarium Duchowne Archidiecezji Częstochowskiej and Wyższe Seminarium Duchowne Diecezji Sosnowieckiej at Częstochowa. From 2010 to 2011 I have been the academic teacher at the Academy of Jan Długosz.

Meeting requirements of the Law of academic teaching (the legal act 20 July 2018) I wrote the PhD thesis entitled *Koncepcja osoby u św. Grzegorza z Nyssy. Prozopologia w „Contra Eunomium”* Pelplin, Wydawnictwo „Bernardinum”, 2021, s. 375, ISBN 978-83-8127-606, the reviewer: Fr. Prof. Dr hab. Dariusz Zagórski.

The tile of this monography *Concept of person according to Gregory of Nyssa. Prozopology in “Contra Eunomium”* appeared as a result of the analytical research of the lexicon belonging to the text of *Contra Eunomium* of Gregory of Nyssa that describes the human, angelical and divine person. In the ancient Greek language have existed words which meaning created the modern understanding of anthropology, angelology, theology and personalism. Many classical *verba* shaped the contemporary vocabularies, among them there are *τό πρόσωπον* (prosopon), *ἡ ὑπόστασις* (hypostasis) and *ἡ οὐσία* (substance).

I introduced the technical phrase *lexeis investigatores* (words-keys) indicating the prozopological realities in their philosophical and theological context.

The first chapter present the prozopological vocabulary. The lexis *τό πρόσωπον* has many meanings: a face, a mask, expression, presence, a looking part of face, person a real individuum, presence during the legal process, *hypostasis*, the real person in the divine Triad. In the works of the Bishop of Nyssa this Greek word with his syntagmatic phrases appears over three hundred times and he express over twenty descriptions of the human and divine persons indicating a look, personification, a psychological disposition, personhood, a legal person, subject, an exegetical personage, a metaphysical aspect, the Divine Logos and the face of man and of God.



The Greek noun *ἡ ὑπόστασις* (hypostasis) describes *sensu largo* with the transitive verbs: a beginning, a substance, to apply a substance to something, a plan; with the intransitive verbs means a place, a terrain, an expression, a substance, a primitive existence, a reality; in the relations to the divine Triad: the essence of existence, the real being, existence, an equivalent of essence and of substance; regarding to Christ his being status, a relation to beginning, a nature, the nature relations to an individuum, a substantial existence and a reality. The Bishop of Nyssa shows in his treatise *Ad Petrum: De differentia usiae et hypostaseos* differences and similarities occur between those lexes.

The word *ἡ οὐσία* (substance) is used in the philosophical and theological lexicon and he contains the different meanings of that noun. *Sensu largo* indicates the being as a reality, an existing subject, a substance – an essence, something which belongs to the personal being, relations between a being and a soul, a material thing. In the technical sense means God's Being – in contrary to His activities, the Being as the God, a being as the eschatological reality, a recognized being and an unrecognized being, relations between a being and a created thing; the divine Being of the Father and of the Son, the divine Being of Triad. The Cappadocian Fathers propagate the following statement: *trium distinctio personarum in Patre et Filio et Spiritu Sancto, sed unum est fons, una substantia est et natura Trinitatis*; Persons united in their Divinity, the Being of Persons – a real and individual existence, a requirement regarding the Father, the Son and the Holy Spirit. In the personalistic Christology indicates the relations to Christ's Body and the human body, the Christ's divinity, the human body of Christ, the unity of Christ's divine and human natures; in the Eucharistic doctrine – the special union between the human person and the God.

The second chapter of monography begins the biography of Eunomius of Cyzicus, Aetius' disciple. The founder of Eunomians wrote many books from among them are a few that remained until now. One of them is *Liber Apologeticus* that is divided into five parts: an introduction, the theological questions, a) the Father, b) the Son, c) the Holy Spirit; a summary, a conclusion and an appendix.

In his volume Eunomius of Cyzicus uses only one time the *lexis investigator* - *τό πρόσωπον* in the syntagmatic form *ἐκ προσώπου τοῦ Κυρίου* that introduces the biblical passus Prv 8, 22. He also presents another *lexis investigator* - *ἡ ὑπόστασις* that there are two times in his text and he describes according to him the created *hypostaseis* of the Son and of the Holy Spirit.

Due to notice the fact that Aetius in his *Συνταγματίον περὶ ἀγεννήτου Θεοῦ καὶ γεννητοῦ* uses the *lexis ἡ ὑπόστασις* to underline the diversity of the unborn Monad and – the Father of the born/created Monad – the Son. This kind of lexicon excludes the personalistic language characterizing the interpersonal relationships in the divine Triad.

The third chapter of dissertation begins the biography of Basil of Caesarea, the Church's Father and Doctor. In his treatises this Cappadocian Father describes the various topics, one of them is the heterodoxic statements expressed by Eunomius of Cyzicus in his *Liber Apologeticus*. Aetius' disciple develops the anomeism doctrine regarding the dissimilarity between the Father and the Son. Basil's volume *Contra Eunomium* known in the Christian antiquity as *Ἀνατριπεπτικὸς τοῦ Ἀπολογητικοῦ τοῦ δυσσεβοῦς Εὐνομίου* shows the theological doctrine of his adversary. The treatise of the Bishop of Caesarea is divided into the three books. In the first one his author challenges Eunomius' postulate that the *ἡ ἀγεννησία* (without begetting) belongs to God's essence, therefore the divine Logos cannot be the true God. The begetting being indicates its creation. The second book contains arguments that



defines the *Credo* of *Nicaenum I* that solemnly proclaimed *ὁμοούσιος* of the Father and of the Son. In the third book is described the *consubstantiabilitas* of the Holy Spirit relating to the Father and the Son.

The usage and meaning of the *lexis investigator* - τὸ πρόσωπον in *Contra Eunomium* of Basil of Caesarea indicates the question of *agenesia* regarding to the Father and the Divine Logos, the *homoousia* of the Father and of the Son, the *homoousia* of the Holy Spirit and the Divine Triad. That *lexis* is used at least eleventh times and it presents the personalistic Trinity, Christology, Pneumatology and Angelology.

The meaning and usage of another *lexis investigator* - ἡ ὑπόστασις in the treatise of the Bishop of Caesarea shows the question of the Father's *agennesia* and of the Son's *genesis*, the *homoousia* of the Father and of the Son and of the Holy Spirit. That *lexis* appears twenty-two times in the similarly context as the word *prosopon*. The Cappadocian Father making commentary of *Liber Apologeticus* Aetius' disciple proposes the following criteria of hermeneutics: ἡ ἀλήθεια τοῦ Εὐαγγελίου (the truth of the Gospel), (ἡ παράδοσις τῶν ἀποστόλων (the apostolic Tradition) and ἡ (ἡ ἀπλότης τῆς πίστεως (the simplicity of faith).

In the fourth chapter the author of dissertation shows Gregory of Nyssa that continues the polemic with Eunomius of Cyzicus. In his treatise *Contra Eunomium* similarly as his older brother Basil of Caesarea polemizes with the Anomeans doctrine. It contains the biography of the Bishop of Nyssa and he shows the structure and division of the volume *Contra Eunomium*. In the first book there are the following questions: an introduction and the historic argumentations, Eunomius' *Credo* and the polemics Aetius' disciple with the theological doctrine of the Bishop of Caesarea. The second book contains the rhetoric preamble, the argumentations of the Gregory of Nyssa, the paradigm of the orthotics faith and Eunomius' teaching about the *agenesia*, the limitations of the human knowledge and the status of the divine names, the argumentations regarding the eternity. In the third book there are the autonomic ten τόμοι (the volumes) in which the Cappadocian Father teaches the orthotics hermeneutics of the biblical texts. Using the *lexis investigator* - τὸ πρόσωπον he starts with the historical arguments, then he shows Eunomius' declaration of faith, the language of the God and of the man, the difference between the unborn and the born, the interpretations of the Book of Isaiah, the exegesis of the biblical texts, the theory of names according to Aetius' disciple, the question of the Son of God as the created being according to Eunomius' teaching, the Anomeans Christology and angelology.

Analyzing the *lexis investigator* - τὸ πρόσωπον in the context of Gregory's treatise to due proclaim that he uses that word at least twenty-nine times in his three books of *Contra Eunomium*. He indicates the interpersonal relationships in the prozopology of the Trinity, the personalistic Christology, theology, angelology, anthropology and the theatrical prozopology.

The fifth chapter of this monography presents the Bishop of Nyssa that also describes another noun as the *lexis investigator* - ἡ ὑπόστασις. It is explained in his treatise *Ad Petrum: De differentia usiae et hypostaseos*. Polemizing with Eunomius of Cyzicus he explains the *hypostaseis* in the Divine Triad, the begetting of the Son of God, the *agennesia* and the limitation of the human knowledge, the unborn being and the born being, the question of the Son of God as the begetting being, the biblical exegesis of Acts 2, 36, the personalistic Christology of the Bishop of Nyssa, the title of the *Lord* regarding to the Son of God and the Holy Spirit, the theology of the Only-begotten Son of God, the atemporal begetting of the Divine Logos, the genesis of the Son of God, the *hypostasis* of the Only-begotten Son Of God.,



The lexis *ἡ ὑπόστασις* appears one hundred fifteen times in the three books of Gregory's *Contra Eunomium*.

The Cappadocian Father shows the rich lexicon of the philosophical and theological vocabulary in which often *lekseis investigatores τὸ πρόσωπον* and *ἡ ὑπόστασις* are the synonyms and they appear one hundred forty-four times in his treatise. They indicate the personalistic lexicon and they describe the interpersonal relationships in the created world and in the Divine Triad.

Analyzing Eunomius' *Liber Apologeticus* is necessary to underline his doctrinal dependence from the statements of Aetius of Antioch. One of their principal paradigms propagate the sharp antithesis between the unborn Monad of the Father and the begetting Monad of the Son regarding the Divine Dyad.

The Cappadocian Fathers Basil of Caesarea and the Gregory of Nyssa answer to the heterodox postulates of Eunomius of Cyzicus and they create the systematic doctrine about the *homoousios* – the harmony of Persons in the Divine Triad proclaimed during *Nicaenum I* and continued by *Constantinopolitanum I*.

The personalistic lexicon proposed by the Bishop of Caesarea and the Bishop of Nyssa in their treatises *Contra Eunomium* shows the interesting proposal of presentation of the human, angelic person and the divine Persons of Sacred Triad acting in the economy of salvation in the theology.

The source material gathered together of the preceding monography would become the encouragement to the future study about the universal prozopology in the works of the ecclesiastical writers, especially in the teaching of the Cappadocian Fathers. The antic *formae mentis* of the patristic theology could help to develop the description of the human person proposed by the authors of the *Catechism of the Catholic Church: Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead (CCC 357)*.

The appendix of the PhD thesis contains the monography and the articles regarding to the prozopology of the antic Christian anthropology.

Ks. Aleksy Kowalski, *Źródła pojęcia osoby w pismach Ojców Apostolskich*, Kielce, Wydawnictwo Jedność, 2017, s. 111, ISBN 978-83-7971-845-0

The title of the present article introduces into the time of the Apostolic Fathers that are the eyewitnesses of the newborn Christian religion. The indirect and direct disciples of the Apostles, belonging to the second Christian generation, they continue the work of their teachers at the turn of the first and the second century. The group of the ancient Christian writers, called in the XVII century the Apostolic Fathers, show the special authority that it comes out from the antiquity and from the active and passive Tradition of Jesus' disciples. They demonstrate, using the epistolary form, the genuine portray of the real life, sentiments, expectations and ideas of the first Christian communities. The Apostolic Fathers investigate, among other things, the primacy of the Church, the power of Satan, the eulogy of Martyrs and the moral and doctrinal guidance.

Saint Clement of Rome, in his *First Letter to Corinthians*, he investigates question of the schism among the Christian in Corinth. Describing that rebellion, he also shows the problem of the human face. The Bishop of Rome uses 10 times the word *πρόσωπον* that it is in the Books of the Old Testament – Septuagint. He distinguishes three kinds of the human face: the first one the bleak face of Cain, the second one the jealous face of Pharaoh, of Aaron, of Miriam and of



Saul, and the third one the suffering face of Christ. Clement citing the texts of the Book of Psalms also describes the all-embracing and shining God's face that sees all people. The human being does not hide before the judging face of God; therefore, the human person should look at the own face asking for God's mercy. Then He averts his eyes from the human iniquity. The Creator using the face of earth made the human being according to the divine paradigm. It is noteworthy the fact the unknown author of *The Second Letter to Corinthians* does not employ the word *πρόσωπον* in his treatise. Similarly, the Papias of Hierapolis, in the remaining fragments of his *Explanation of the Oracles of Our Lord*, does not put that Greek expression into service.

The Apostolic Father, Ignatius of Antioch, employs the name of Theophoros (Godbearer). He travels, together with soldiers, from Syria to Rome and during his trip; he scribes the seven letters to the Christian communities. Writing *Letter to Polycarp*, he uses 2 times word *πρόσωπον* and once the expression *χριστομαθία*. That Greek noun means Christ's teaching and the doctrine about Christ propagates in the Church. Ignatius urges the disciples of Christ to the peace and he indicates the archives (the books of the Old Testament) and the Gospel as the source of belief in the crucified and resurrected Jesus. In the *Letter to Polycarp*, he exalts his friend's the impeccable face and he tempts the Bishop of Smyrna to the pastoral care for the faithful. Being the perfect athlete, he should take care of the material and spiritual needs of the guided community.

Polycarp of Smyrna, in his *Letter to Philippians*, puts 2 times word *πρόσωπον* into service. He uses it in the syntagmatic expression *κατὰ πρόσωπον* (personally) remembering the visit of Paul the Apostle who preached the faith in Christ to the Philippians community of Christians. The Martyr describing the faith calls it the mother of all-faithful that follows the hope and it precedes it the love to God, to Christ and to a neighbor. The Author portraying the image of the Christian priests shows that they have no partiality *προσωποληψία* in their relationship among the people. They have to make the good deeds and avoid vices to please to God and to the human beings, because all people are the debtor of sin (*ὀφείλεται ἁμαρτίας*).

The Apostolic Author of *Martyrium Polycarpi* employs 2 times the Greek word *πρόσωπον*. The Martyrdom of Polycarp comes true according to the evangelic paradigm and the *lex romana*. The Apostolic Father portrays the process of the Martyr who confesses it faith in the stadium at Smyrna. During the process, Polycarp's face is serious and dignified. After proclamation of sentence, it becomes joyful and fulfilled by God's grace. The description of Polycarp's martyrdom is the pattern to the future Christian who want to follow *via martyrii*.

The unknown Apostolic Father wrote the treatise entitled *Barnabae Epistola*. He uses 8 times the word *πρόσωπον*. Pseudo Barnaba takes advantage of the florilegia, the texts that take part in the books of the Old Testament. He emphasizes the real flesh of Christ polemicizing against the teaching of the Gnostic Docetism. Relying on the Christian Gnosis the Apostolic Father describes the human being as the suffering earth, because Adam is God's creature made from the face of the earth. In his commentary to the Psalm 1, he points on the Baptism (the stream of water) and the mystery of the Cross-that interprets typologically. Describing the blessing of Jacob, Joseph's father he demonstrates the presence of God and the benediction, with the crossed hands, that gave the Patriarch to his grandsons Ephraim and Manassas. *Letter's* author employs the Greek syntagmatic expression *κατὰ πρόσωπον* (face to face) that indicates the meeting between God and Moses on the Sinai Mount, in that the Jewish lawgiver received the Ten Commandments. Explaining the Sabbath, he notes the special connection between the protology and the eschatology what he interprets according to the chiliasm key. Pseudo Barnaba, similarly as the author of the *Teaching of the Twelve Apostles*, shows Two Ways: Light and Darkness. The earthly pilgrims have the special assistance of the good and bad angels



who help to achieve the goal of their pilgrimage: heaven or hell. God is impartial and he gives vocations to all who called the Holy Spirit.

The Apostolic Father, known as Hermas, is the author of the *Shepherd* who uses 2 times the Greek noun *πρόσωπον*. Describing the building of the Christ Church – the Tower he employs the symbolic meaning of a stone. The Apostolic Author presents the apostates – the crushed stones and the cracked stones that symbolize the jealous Christians who dress the mask of peace (*πρόσωπον ειρήνης*). Both of them does not belong to the construction of the Church. Hermas also portrays the Angels of God who received the mission to build the Christ Church. The primitive ecclesiology and the ancient angelology explain the mystery of the Church and of the Angels' world. Both of them emphasize God's plans in the economy of salvation.

The Apostolic author of the catechetical instruction called the *Didache* or the *Teaching of the Twelve Apostles* puts 3 times the word *πρόσωπον* into service. He encourages the catechumens to payer for the Gospel's preachers and he obliges them to look for the company of the saint people. Virtues of justice and impartiality should characterize the Christian who judge others. God appoints the faithful to realize on earth his divine will.

The Apostolic Fathers use 30 times the Greek Word *πρόσωπον*. That expression appears in the texts belong to Septuagint (Book of Genesis, Book of Exodus, Book of Isaiah, and Book of Psalms). It is noteworthy to emphasize the fact that not all Apostolic Fathers employ that Greek noun, even though it takes part in the Greek lexicon of the oral and of the scriptural language.

The author of the present monography has hope that it helps to understand better the Apostolic Tradition in his personalist dimension. He encourages the patristic researchers to analyze that issue among the Apologetic Fathers.

In the appendix also there are my articles that present the prozopology of the ancient patristic anthropology.

*Obraz duszy w „De testimonio animae” Tertuliana, w: Mojemu Kościołowi wszystko! Księga Jubileuszowa ku czci ks. arcybiskupa Stanisława Nowaka Metropolity Częstochowskiego z okazji 25. Rocznicy sakry biskupiej i posługi pasterskiej w Kościele Częstochowskim, redaktor Fr. Stanisław Jasionek, Częstochowskie Wydawnictwo Archidiecezjalne „Regina Poloniae”, Częstochowa 2009, ss. 319-328.*

That article entitled *Soul's image in Tertullian's „De testimonio animae”* presents the picture of the human soul. The first part shows the ancient philosophical opinions about nature of human spiritual principle (Plato, Aristotle, Stoics, Epicurus and Plotinus). That is the point of departure to understand better the Apologist's the point of view. First of all, the Advocate of Carthage calls as the witness-soul to interrogate her before the judicial court. She represents and speaks on behave of to other witnesses: The God and the nature, who gave her task to prophesize. The soul a becomes the student and she learns from her teachers (*Deus et natura*). According to Tertullian, knowledge drives to faith, which is the personal act of the human being. The human soul waits for the last day to receive the final sentence before the Divine Judge her condemnation or salvation. The patristic picture of the human soul also becomes the subject of pozopolological reflection to the antic Church Fathers and the Christian scriptures, who described *anima humana* in their treatises.

*Personalizm w „Stromatach” Klemensa Aleksandryjskiego, w: Personalizmus a súčasnosť I, red. Pavol Dancák, Dušan Hruška, Marek Rembierz, Radovan Šoltés, Prešovská univerzita v Prešove, Gréckokatolícka teologická fakulta, Katedra filozofie a religionistiky, Prešov 2010, ss.183 – 194.*



The article entitled *Personalism in the "Stromateis" of Clement Alexandrian* shows the difficulty that is united with the word *persona* in the Greek and Latin languages. The short survey of the prozopological conceptions, from Boethius to John Paul II, presents endeavors to describe the human being as a person. The patristic prozopology, especially Saint Justin's prozopological *logos-anthropology*, Saint Irenaeus's and Tertullian's prozopological *somato-anthropology* and Clement of Alexandria's prozopological *eikon-anthropology* is one of the possibilities to define the human being, using the biblical and philosophical ideas. According to the antic Church Fathers the human being is created by God and received *imago et similitudo Dei*. Clement Alexandrian, in his prozopological *eikon-anthropology*, shows the individual human's creation as Logos' deed. The Logos of God himself is God's Image; however, Logos' image belongs to the human being that is the image of Image (Logos). The concept *imagineis Imago* belongs to the ancient Alexandrian School, which is developed and deepened by Origen and his followers and opponents. That idea constitutes *locus theologicus* of the ancient and modern Christian prozopology.

*Natura duszy ludzkiej w ujęciu chrześcijańskich autorów łacińskich od III do V wieku*, w: *Przemiany obrazu człowieka w filozofii i etyce. Historia -współczesność – perspektywy*, red. Zlatica Plašienková, Marek Rembierz, Wydawnictwo Naukowe „Beskidzki Instytut Nauki o Człowieku”, Bielsko-Biała-Bratislava 2010, ss. 44-58.

The article entitled *Soul's nature according to Latin Christian Writers from III to V centuries* presents that topic as the one of important contributions, which the antic Church Father left to the modern philosophy and theology.

The ancient *Patres Ecclesiae* compare the philosophical doctrine about soul's nature, presented by the Greek philosophy, for instance, Platonism, Aristotle's School, Neo-Platonism, Stoicism and Epicurus' School, with the Christian teaching showing their intellectual reflection and the knowledge of *animae natura*. Prozopology of the Apostolic Fathers and the Christian Apologists contains the doctrine about soul's nature. The Greek and Latin writers analyze that question. According to Tertullian the human soul is the simple and corporal substance, having the free will. The Lawyer of Carthage reminds: *Nihil est incorporale nisi quod non est*. However, Ambrose and Augustine differently describe soul's nature. Bishop of Milan sees *anima* as *the living soul*, because it is made by God and its nature is the best, perfect, simple, spiritual and beautiful, having two parts: rational and irrational. Similarly, Augustine's prozopology presents richness of his points of view. Bishop of Hippo describes *anima humana* as simple, spiritual and equal to angelic substance – *substantia animae par angeli substantiae est*. *Doctor Gratiae* distinguishes, in the soul, the seven grades of knowledge, based on the self-knowledge, from animation to contemplation.

The patristic prozopological reflections about *anima humana* are used by the teaching of the Catholic Church to proclaim and explain the Christian faith and doctrine regarding to divine and human prozopology.

*Człowiek ikoną Boskiego Logosu w „Protreptyku” Klemensa Aleksandryjskiego*, w: *Filozofia VIII. Prace naukowe Akademii im. Jana Długosza w Częstochowie*, red. Ryszard Miszczyński, Wydawnictwo im. Stanisława Podobińskiego Akademii im. Jana Długosza w Częstochowie, Częstochowa 2011, ss. 61-74.

The article entitled *Man as the icon of the Divine Logos according to "Protrepticus" of Clement Alexandrian* presents the biblical of the human being, made in God's image and likeness and created of the clay of the ground. Theory of double creation of individual human proposed by Philo of Alexandria (the heavenly man and the earthly one) found continuation in teaching of the Christian Apologist of Alexandria. Deferring from Saint Justin Martyr of Rome



that he did not interest in that topic. *Protrepticus*' author interestingly describes the human being as the *microcosmos* that has the soul and the body with his relationship to *macrocosm*. The individual human is the beautiful instrument, fulfilled by spirit in the image of divine Logos' - The Instrument. Clement emphasizing God's plan regarding to existence of the human being, he develops Philo's theory of the double creation of the individual human. Divine Logos is the Maker not only of the human person, but also of the whole world. Origen's Master referring to anthropogenesis of the *Book of Genesis* also he shows the idea of the human being as the alive statue made according to the image of divine Statue (Logos). Clement of Alexandria's prozopology is continued and developed by the antic thinkers and *Patres Ecclesiae* that they provide knowledge of the individual human as the divine Logos' icon having the iconic nature. Prozopological *eikon-anthropology* presents the ancient patristic teaching that underlines the special dignity of man as divine Logos' image.

*Zagadnienie personalizmu w "Protreptyku" Klemensa Aleksandryjskiego, „Vox Patrum” 35 (2015) t. 64, ss. 299-315.*

The article *Question of personalism in „Protrepticus” of Clement of Alexandria* present the outline of the pagan and ancient patristic prozopology that is interested in its relations to the cosmology. The antic philosophers describe the human being as the microcosmos which belongs to the macrocosm. According to Aristotle's metaphysics and the henological metaphysics, the individual human occupies the lower place in the hierarchy of the universe. The Christian thinkers, bases on the Bible and the Tradition, show the human being as God's creature made according to the image and similitude of his Creator. *Patres Ecclesiae* know the Jewish and gnostic anthropologies and they make a polemic on their doctrinal issues. Investigating the patristic prozopology is possible to apply the prosopography exegesis that underlines the interpersonal dialogue. That method indicates three levels of mutual relationship: the analogical and iconic one, the dyadic and dialogical level and the triadic one. The Church Fathers created the metaphysics of person change their research from the cosmology to the theology and the prozopology. Justin Martyr investigates the prozopological *logos-anthropology*, Irenaeus of Lyon and Tertullian of Carthage show the prozopological *soma-anthropology*. Clement of Alexandria elaborates the very interesting concept of the prozopological *eikon-anthropology* that describes the human person as the divine Logos' image, the living statue, in which dwells the divine Logos and the beautiful instrument fulfilled by God with the spirit. Origen of Alexandria, the Cappadocian Fathers and other Christian thinkers who examined that issue, will use Clément's prozopological *eikon-anthropology* in their future investigations. That concept helps to define the solemn Christological doctrine of Council of Chalcedon.

Explicating the question of the patristic prozopology I concern to choose not enough known and elaborated treatises in the Polish language, for example *Liber Apologeticus* of Eunomius of Cyzicus, *Contra Eunomium* of Basil of Caesarea and Gregory of Nyssa. I can go out *relata refero*. I also esteem possibility to approach to the old Greek and the Latin texts as their translator and to present them as is possible with the accuracy according to *ratio atque inclinatio temporum*, in which they were described. I hope that my work contributes knowledge about the ancient culture and the patristic prozopology.

ks. Aleksy Kwaksta